A U M

When there was neither day nor night, neither earth or sky, neither light nor darkness; when there was nothing that could be seen or felt by the physical senses or the faculties of the mind, there existed the One Great Being—God.—**Vishnu Purana.**

Resignation, the action of rendering good for evil; temperance; probity; purity; repression of the senses; knowledge of holy books, and of the Supreme Soul; truthfulness, and abstaining from anger; such are the ten virtues in which consists duty. * * * Those who study these ten precepts of duty, and after having studied them conform their lives thereto, will reach to the Supreme Condition. —**Manu, Book vi, Sloka 92.**

THEOSOPHY

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LO HERE! AND LO THERE!

OCCULTISM is becoming quite the fashion, and mysticism is fast replacing materialism. The credulous and the scoffers often meet face to face. The prophets of the new *regime* send forth oracles from every mole-hill, and the imagination of the ignorant converts the mole-hills into the delectable mountains of truth. As a matter of fact, all this has come about since the founding of the Theosophical Society. Previous to that time, phenomenal spiritualism contended single-handed with materialism and the waning power of the old religions. Such philosophy as existed was of a materialistic type, and consisted in the effort to transfer material existence to the spiritual plane. It is true that, with a higher class of minds, the writings of men like Swedenborg and A. J. Davis had considerable influence, and these had already become dissatisfied with phenomenalism, and had begun to see that all true revelations of spiritual things come from within rather than from without. Since the founding of the T. S., and the appearance of *Isis Unveiled,* all these conditions have changed. Among spiritualists there had been some preparation for the new *regime* by works like *Art Magic* and *Ghost Land,* and if any had the patience and the hardihood to wade through the writings of P. B. Randolph, they might have discovered amid the ravings of sexual insanity, lucid passages that were indeed food for serious thought. *Isis Unveiled,* that cyclopoedia of occultism, entered the arena at this point. The work was the wonder of the curious, the scorn of the phenomenalist, and the

ridicule of the materialist. This great work ran rapidly through many editions, and has been read by thousands of curious investigators. It would be a herculean task, indeed, to write a correct history of the past decade, and the changes that have occurred in the spiritual life of the race. A more critical and scientific spirit has entered the camp of the spiritualists, and fraudulent manifestations have frequently been exposed by the spiritualists themselves. These *exposes* have so often occurred that the real value of physical manifestations, even when genuine, has been seriously called in question; and the result has been an increase in the number of students of the higher philosophy of spirit existence and spirit communion among avowed spiritualists.

Every earnest student of theosophy proper, ought by this time to have learned that little is gained to the cause of truth by either argument or invective, and that nothing is gained by denunciation. To explain, to illustrate, and to unfold a principle of philosophy, or a law of nature, is, however, quite another matter. There is no abomination known to man that has not been proclaimed in the name of the Lord, and marshaled in the cause of truth. The unwary have been thus entrapped, and the ignorant imposed upon. Glimpses of deeper truths and broader philosophies have in later times been derived from the materials at hand, and many persons have in consequence, posed as teachers and prophets. Like satellites, these pseudo-prophets have missed entirely the true orbit, and are prone to erratic curves and tangents.

Ambitious of a circle of their own, with satellites to reflect their own borrowed light, these self-intoxicated and self-deluded orbs, have posed as true suns, unmindful of the source of such light as they have derived, and that they must soon become blind leaders of the blind. Making haste to repudiate the source whence their borrowed splendor has been derived, they have thus voluntarily cut themselves off from any renewal or further supply. Mystical mutterings are put forth as true philosophy, under the vain conceit that the less the meaning the more the truth; and that the more occult a thing is, the less the common sense that is to be derived from it, and the less can it be applied to the uses of common every day life. These pseudo-prophets imagine that, when they have caught the sounds of a language, they are already familiar with its real meaning and true genius. It is not our present purpose to name either the true or the false, but rather to point out some signs by which they may each be known, everywhere and at all times.

From pure ignorance of the nature of man and of the spiritual history of the human race, one may imagine that he is the first to discover a principle or law in spiritual science or in ethics. He may be ignorant of the fact that the old dreamers and speculators of the Aryan race have traversed the spiritual nature of man, as conquering armies have tramped over the old world. He may never have heard of the Wisdom Religion, or of the Ancient Mysteries,

the signs and symbols of which are alike found in the Zodiac, in the figure of *homo* in the latest almanac, and engraved on the oldest monuments of man; and while he is himself entirely ignorant of the true meaning of these ancient symbols, he may imagine that this archaic and universal language is equally unknown to everyone else. It would be but natural, under such circumstances, that one should magnify himself and the value and novelty of his own discovery, and in equal proportion belittle all the rest of mankind; nor would it be a profitable undertaking for one familiar with the records of antiquity and with the Wisdom Religion to undertake to enlighten such an individual. Such an one is very likely to pose as a prophet, or a high-priest of a new philosophy or a new religion, and in time may gather around him followers even more ignorant than himself. Now two principles will enter into the new oracle; these are the discovery itself, and the individual proprietorship regarding it. Efforts will be made to promulgate the new doctrine, and coupled with this effort will be the demand that people shall not forget the existence, magnitude, and proprietorship of the prophet. The value of the new oracle turns solely on this personal equation, just as do the discoveries in astronomy. In astronomy the personal equation is accurately calculated and constantly eliminated. In the other case, the personal equation is regarded as the first importance, and is allowed to remain, is sedulously guarded and magnified till, like the dragon that it is, it swallows all the rest. This personal equation they struggle at all hazards to preserve.

Just here, then, is the test of all new doctrines and new oracles. Nothing so blinds one to truth as egotism, and as a rule it is safe to conclude that, where the egotism is apparent and prominent, the truth is infinitestimal. If the reader will try the great religions and the great discoveries by this test, he will very soon be convinced of its efficacy. One who has already made a great discovery feels overwhelmed and belittled in the presence of the revelation, and he is apt to exclaim, "What am I, O thou All Bountiful, in the presence of thy greatness!" This is, indeed, the true sign that one has gazed, even though but for an instant, on the light behind the veil of self. The true initiate ever veils his eyes in the presence of the nameless and the ineffable.

Lord Buddha left his kingdom to seek a remedy for the woes of man. John the Baptist received this answer when he asked, Is it He?, "He heals the sick, raises the dead, and preaches the gospel to the poor." By these signs may we know them.

One says, "This is *my* doctrine. I made this great discovery, and all others are frauds. I have patented this process and am prepared to protect my rights by law." It is enough! such have saved us even the trouble of investigating their claims, for judgment has already been pronounced from their own mouths. Truth belongs to God and nature, and is the birthright of man, and she flees the touch of him who would make merchandise of her and barter her

for gold, or who would retain her in his selfish embrace. *She is not there.*

It is our privilege, and may be our duty to examine many things, and the thing examined may be measured by itself, and judged by its own standards. The real animus will appear through all disguises, and when it has been the most carefully guarded, and most cunningly concealed, it is then most apparent.

Such things need not be condemned, for they condemn themselves; and it is folly to denounce them, for that only keeps them alive. It is a subterfuge of our own egotism to denounce another, under the plea of protecting the ignorant and innocent from imposture. If the ignorant are attracted to such things, experience is the necessary schoolmaster, and these ignorant ones need just the lesson in discrimination and unselfishness that is in store for them. It is enough for us to place truth in its best light by both precept and example, and thus all who are really in search of the truth will recognize it by kinship with the truth in themselves. Error will thus fall away from truth as the veil from the chiseled marble. Who will look at the veil when once the statue is revealed? People are then looking up and not down.

There is nothing more remarkable about the Theosophic movement than its freedom from controversy. Volumes have, indeed, been written to ridicule and denounce it, and not always because it has been misunderstood. It has been the custom under these circumstances to restate the issues, define again the position of theosophy, and then to go ahead with the work in hand. The founders of the society have been abused and vilified beyond measure, and this abuse has been the most personal and villainous known to the modern secular press. For every argument attempted against the issues raised by Mme. Blavatsky, there has been a volume of personal abuse. She has generally demolished the argument, and passed the abuse in silent contempt, or with a word of scorn. In this way the adversary has attempted to withdraw public interest from the real issues. The tactics at this point are like those of the school boy who, when unable to contend with his adversary, contented himself with making faces at his rival's sister! All such efforts have signally failed in dislodging the issues raised. The slogan of the T. S. has gone around the globe, "THERE IS NO RELIGION HIGHER THAN TRUTH." This motto to-day supplements the religions of the world as Zerubabel supplemented the riddle of Darius the King, and the Almighty power of Truth is appreciated to-day as it has not been for centuries. But here comes a strange thing. The heroic soul in a sick body, who has thus stood in the breach of the beleaguered city, and turned the tide of battle, taking the arrows of hate in her own tortured body, sensitive as only woman can be, proclaiming at every utterance, "I am nothing, but the servant of those Great Souls who have sent me as their messenger"—this sister of humanity has had to face ingratitude and suspicion even from those who have professed themselves

Theosophists, and who should have turned with scorn from the vilifications of the common enemy. This has, indeed, been the unkindest cut of all. Some of these seem to have entirely forgotten the source whence they have derived all that they profess to place so high, and have imagined that they could draw off from the main body of workers and still receive the heavenly manna. These have coveted the gift while scorning the hand that bore it. Verily, these are entitled to their mess of pottage, though they are ignorant of the fact that egotism is a plague of darkness, and that the Great Cause of humanity *moves on*. Those who have derived their first and only light from the Theosophical Society, may foolishly imagine that it all originated within themselves. Theo-Sophia is by no means a new thing under the sun. The record made by the society in a single decade will not soon be effaced, and those who have received its blessings and returned them by schismatic efforts which tend to hamper and impede the work must take the consequences of their own acts. The egotism and innate selfishness of such cases are apparent, and cannot long be concealed from any. It is indeed a golden opportunity to help a noble cause in its struggles against overwhelming odds, and every unselfish endeavor in this direction brings sure reward. Individual effort may, indeed, seem insignificant, but if the society works as one man for the elevation of the whole human race, then every worker becomes in truth the whole society, heir to its hard-earned laurels, and to its filial triumphs; for such is the law of harmony under the reign of Universal Brotherhood.

Every inquirer must, indeed, judge for himself, and we have indicated the criterion. We cannot close our eyes to these patent signs, though we may refrain from specific condemnation.

In the absence of any creed, in the absence of all personal claim for infallibility, the leaders of the T. S. have endeavored to set forth the truth for the benefit of man.

The second volume of the *Secret Doctrine* is prefaced by this motto:

"My doctrine is not mine, but His that sent me;" and it might be said to all cavillers within, as to all haters without the society: "If this be egotism, make the most of it!" Harij.

(The foregoing article was first printed by Mr. Judge in *The Path*, for April, 1889.)

That which is neither Spirit nor Matter, neither Light nor Darkness, but which is verily the Container and the Root of these —that thou art. The Root projects at every Dawn its Shadow on Itself, and this Shadow thou callest Light and Life, O poor dead Form.—*Aryasanga.*

The great renunciation is made up of the little self-denials. At the very moment the soul lets go of self, it finds the All.—*William Q. Judge.*

CONVERSATIONS ON OCCULTISM

ELEMENTALS AND ELEMENTARIES

Student.—If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by "a glass fish, so transparent as to be invisible, swimming through the air of the room," and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out.

Sage.—Correct, in general, except as to their "effecting a lodgment." Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

That "elementals * * * may effect a lodgment in the human system, of which they then share the government, and are very hard to get out" is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and "find lodgment in the human system." In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the "human system" are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new arrivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say,

parti-colored, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter.

Student.—If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

Sage.—They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that "if" need not be solved now.

Student.—What determines their movements besides thought, —*e. g.* when they are floating about the room?

Sage.—Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibrations among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

Student.—When so floating, can they be seen by any one, or only by those persons who are clairvoyant?

Sage.—Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

Student.—Can they be photographed, as the rising air from the hot stove can?

Sage.—Not to my knowledge yet. It is not impossible, however.

Student.—Are they the lights, seen floating about a dark seance room by clairvoyant people?

Sage.—In the majority of cases those lights are produced by them.

Student.—Exactly what is their relation to light, that makes it necessary to hold seances in the dark?

Sage.—It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you "exactly what is their relation to light," then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

Student.—I have noticed that attention often interferes with

certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

Sage.—This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

Student.—I have been told that but few people can go to a seance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?

Sage.—Quite generally this happens. It is called Bhut worship by the Hindus.

Student.—Why are visitors at a seance often extremely and unaccountably tired next day?

Sage.—Among other reasons, because mediums absorb the vitality for the use of the "spooks," and often vile vampire elementaries are present.

Student.—What are some of the dangers at seances?

Sage.—The scenes visible—in the Astral—at seances are horrible, inasmuch as these "spirits"—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no seance without having present some or many bad elementaries—half dead human beings,—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great extent as others. We thus see why the utterances of these so-called "spirits" are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas

elaborated day-by-day by their votaries. This seance worship is what was called in Old India the worship of the Pitris and Bhuts and Pisachas and Gandharvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

Student.—What is the relation between sexual force and phenomena?

Sage.—It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the "carrier" (upadhi) for the finer.

Student.—Why do so many mediums cheat, even when they can produce real phenomena?

Sage.—It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who "have paid" for a sitting and wish "for the worth of their money."

Student.—When a clairvoyant, as a man did here a year ago, tells me that "he sees a strong band of spirits about me," and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?

Sage.—Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained,—as they all are here—, could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

(The foregoing article was first printed by Mr. Judge in *The Path* for May, 1888.)

WHAT ARE YOU DOING FOR THEOSOPHY?

THE field of Theosophic work is varied and extensive. How many members of the Society have given the subject of practical work in any department of theosophy their close attention? How many are sitting with their hands folded, reading theosophic publications, and wondering what is going to turn up next in the affairs of the Society,—how many are doing just this thing? What percentage of the members of the Society are making Universal Brotherhood a factor in their lives? There may be some who, because of surroundings and force of circumstances, are uncertain at which end of the road to alight from the train of interested passiveness. They keep moving along, and, while admiring the scenery from the car window, do not realize that a fine view may be had from the platform and a still more extensive from the hilltop over yonder.

Theosophists, or rather some members of the Theosophical Society, frequently bewail their lack of advancement in theosophic knowledge and say: "There is little I can do for myself; I make no progress; where is the help I expected? I do not receive that enlightenment in respect of spiritual things I so much desire and look for." The desire for enlightenment and progress is admirable in itself. But have you ever looked at the back of the picture, my fellow member of the Theosophical Society? So? You see nothing? Has it ever occurred to you that it is possible to paint a picture on both sides of the canvas? As fair a picture can be made on the rough back as is outlined on the other side. Do you see the application?

Instead of following in the old rut of passive, inactive membership in the Society, turn from the beaten path into the highway of usefulness. Do something; no matter how small and insignificant the effort may at first appear *to you,* the results will be far-reaching and of benefit to others. Help yourself by helping others, and remember that there are always ways to an end. Make up your mind to follow a certain line of theosophic work, for concentrated endeavor in one direction will sooner bring results than a miscellaneous, wandering, and spasmodic effort. The great majority of the members of the Theosophical Society are, perhaps, poor in purse. That, however, is not an insurmountable obstacle. Those who have not an abundance of money need not consider themselves on that account debarred from laboring for the cause. Much good can be accomplished with the coin of the realm, but its possession does not insure contentment or knowledge. You, members of the Theosophical Society, you with your well-filled purses, can do no better than by giving financial aid and encouragement to the Society

while not neglecting the fundamental and higher laws of Universal Brotherhood. Have you done so? Have you helped your poorer brother and pointed him the way, or have you *talked* theosophy while leaving the practical *work* to be outlined and performed by others?

You, members of the Theosophical Society, who are gifted with a ready tongue and quick, you who are strong in argument and apt at controversy, have you *preached* theosophy at every point and at every opportunity? Or, rather, have you quietly listened to the views of others without advancing idea or argument? Have you defended the Founders of the Society when their motives have been impugned and their characters unjustly attacked in your presence? Have you done these things?

You, members of the Theosophical Society, who have a large acquaintance among the rich or poor, have you done what you could to bring these two widely diverging classes together through an understanding of the truths of Universal Brotherhood, Karma, and Reincarnation? Have you talked to the business man, the clerk, the laborer, everyone, in fact, in behalf of theosophy? Have you done these things?

You, members of the Theosophical Society, who are connected with the press or have access to the columns of the newspapers in your several localities, you, perhaps, can do as much as any, if not more, to arouse an interest in the great work to which you should be devoted. What have you done, what are you doing, in this respect? Have you replied to attacks upon theosophy and the Founders of the Theosophical Society that are now so frequent and virulent in the columns of the people's educators? Have you endeavored to set right false notions of theosophy appearing in the public prints? Have you done these things?

In all, you, members of the Theosophical Society, what have you done and what are you doing to make theosophy a factor in your lives? The cycle is near its close. What is to be done must be done quickly. Do not delay, but keep ahead of time; and your reward will be in proportion to your work.

Do what you can, always remembering to "Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil."* Exeter.

(The foregoing article was first printed by Mr. Judge in *The Path*, for August, 1889.)

Life itself has speech and is never silent. And its utterance is not, as many that are deaf may suppose, a cry: it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony.—*Light on the Path, II.*

**Bhagavad-Gita.*

THE THEOSOPHICAL SOCIETY AND MADAME BLAVATSKY

THE following letter has been received from a valued contributor, and we deem it of sufficient importance to print it in this place:

DEAR BRO. JUDGE:

With pleasure I acknowledge the receipt of your letter, asking whether I am prepared to support H. P. Blavatsky in whatever course she may pursue.

While I know that the action of an individual matters but little, I know also that it does have its due effect: a loyal heart is one of the occult powers. Hence I am glad to answer that I do and shall at all times, in all places, and to all persons, *unqualifiedly* sustain Madame Blavatsky. I will follow her lead so long as I can understand her, and when I cannot understand I will follow with my intuition; when that fails I will blindly and doggedly follow still.

For this course there are reasons. Intuition and analogy alike furnish them. They lie at the very basis of the unseen or occult world, and that world is the only real one. It is not a world of form like ours. Here all tends to form, to segregation, to crystallization; consequently to limitations and boundaries. This is true alike of forms social and political, religious, civic, domestic; it is also true of the minds of men; they also, against our best interest and endeavor, strive to cast us in a mould, that the free soul may not do its boundless work in us, and in order to blind us yet awhile to Nature and the lower natural order.

In that other world which is the True, this order changes. This world is subversive of forms. Its influence penetrates so far into the material world in this respect, that its subversion becomes the condition of free growth; what does not change, be it an institution, a creature, or the mind of man, solidifies and passes into the change we call death, which is a more violent and sudden wrenching asunder of that which is no longer capable of free growth. The life condition is one of sloughing off as well as receiving, and all nervous action proceeds by ganglionic shocks.

So it must be with the Theosophical Society if it is to live and expand in helpfulness and power. Men must fall away from us e'er then as the forest sheds the autumnal leaf. Shocks must occur, not alone coming from the outside, but internal shocks, the necessary efforts of the theosophical organism to adjust itself to the laws of growth.

Many there be who lament these effects; it is because they know them not as laws. I am as enamored of Peace as any man, but I do not choose it at the expense of spiritual growth. For us

there is no real and lasting Peace outside of the Eternity. This is a dark age; there is a stern work to be done. The lurid action of this cycle is not to be turned by repose, by "sweetness and light." Let all weak and wounded souls fall to the rear—and let us get to that work. There is none too much time to do it in. *The future of the race is now at stake.* It is seed time, and the ground must be harrowed and torn. I know that there is one who has devoted all her being to this work; one who under beneficent and all wise suggestions is hastening it on; concentrating Karma and bringing it to a head in all directions; culminating these internal shocks that the organism may grow faster, that it may be able to stand alone forcefully when it has lost her, and that by its increased action and usefulness it may merit and obtain an increase of spiritual influence, a new outpour of power and aid from that unseen world where Karma is the sole arbiter. And any man or woman may know this as absolutely as you and I and some others do, who will take the trouble to consider the matter from the standpoint of soul and not from that of mind alone.

Then too there is the standpoint of heart, and it is of great value. What says the Ramayana? "Be grateful. Sages prescribe expiations for murderers, robbers, drunkards, and other sinners, *but no expiation can wash away the sin of one whose offense is ingratitude.*" Why is this? All these sayings are based upon universal laws. So I can tell you (and you know it) why this offense is so deep; why this "sin" cannot be pardoned. It is because Karma is inflexibly just, and he who breaks a chain of influence by refusing to recognize the source whence it comes to him, and by turning aside from that source, has by his own action perverted the stream from his door. His punishment is simply this; the stream fails him; he discovers in after times the full and arid misery of his position. In our world here below we think we stand as isolated centres of energy, having no vital connection with one another and the world at large except by our own will. We do, indeed, succeed in locking up an enormous amount of energy by thus impeding its free flow. But as the evolutionary order and the very nature of Deity are against us, sooner or later we are swept aside, but not without repeated opportunities of choice. These occasions are now repeatedly furnished for us, in matters theosophical, by H. P. Blavatsky; in every test surmounted, in every glimpse of intuition or act of faith, we grow. We do not grow, as a body or as individuals, when from lack of these virtues, and being ungrateful, we fail to give in our constant adhesion to her who stands in this dark age as the messenger of the higher Powers. For in that other world, through and with which she works, there are hierarchies held inviolable from cycle to cycle; vast organizations formed by universal law, wherein every member stands in his own order and merit, and can no more be expunged or disregarded by those above or below him than I can blot out a star. All efface themselves for this work, reincarnating again and again for it alone. There is no other divine method of work than this, which directs the ever welling torrents of cosmic

energy down through unbroken chains of great Beings and reverent men. To drop one link is impossible. In the occult world it is not permitted to receive the message and reject the messenger. Nor is it allowable to be ignorant of these universal, self sustaining laws. Was it not an adept who said: "Ignorance of law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance, you are not excused by *The Law,* for it has regard for no man and pursues its adjustments without regard to what we know or are ignorant of."

The sole question is this. Did H. P. Blavatsky bring us theosophical revelations from the East or did she not? No one denies that she did. They split up on conventional and personal questions, but not upon this one. Then none of those who have even remotely felt the influence of those revelations, least of all a Society formed and sustained by her, are really in a position to deny her their full support. She does not pay our dues and rental; but are we "sustained," as a body, by those things, or by the fresh impetus to occultism and the new ideas given out by her and through her agency and request? Even in the material world some show of gratitude is demanded of us, but in the Eternity it is written: Let all things return through that source whence they proceeded forth. This august Law cannot be violated. The Divine, working on our plane, must have human agents or vehicles. In private human relations they are human, subject to error. In all that pertains to their appointed mission they are to be held as infallible; if they err there, the consequence falls upon them alone. He who follows the guide appointed him in the occult order is the gainer by his utter faith and love, even should that guide lead him into error. For his error can soon be set right and is so, while his lack of faith and love cannot be made up for; they are organic defects of the soul.

We are constantly tried upon the question of form versus spirit, as a test of the power of illusion over us. In the T. S., we naturally hold to our rules and laws. These only govern the exoteric body. Thinkers amongst us must long have foreseen the moment when these forms must change; a moment when we should be asked to testify to our belief in the esoteric body; that is to say, in the actuality of our Society as a spiritual factor, with spiritual chiefs. We may welcome any such hour of test as a sign of progression on our part. It would set formal laws aside. Well it is when spirit and letter go together. They are often divorced by the urgencies of this life, and are we not madmen then to choose the letter? New forms grow all too soon, but when the spirit is fled, life is lost to that form. We have an opportunity of making such choice when we are asked whether we are ready to endorse H. P. Blavatsky or prefer to stand upon our own independence. That independence is a fancied thing, as you know. We are not the natural product of this era, but a graft watered with the heart's blood of our Founder, one out of season in the mere natural order, but permitted, rendered possible, by the eternal order, and constantly invigorated through her. There are those who say, "Surely

I can study theosophy on my own account." Not so; no one can get divine wisdom on his own account, or for it. Separation and remoteness are only apparent. We must in thought recognize the sources of our enlightenment and go out in love towards them. Minds and hearts closed to these truths are not open to diviner influences at all. They must recognize that the heralds who speak with trumpet voice to the age alone make spiritual progress possible to the great mass of men, and each of us must admit and stand ready to pay the debt of Humanity.

I do not consider it in the least necessary for me to know what Madame Blavatsky might do, or even why she does it. I accept the test gladly, as a new step onward, full of joy for my comrades who do so, full of sorrow for those who do not. "Every human action is involved in its faults, as the fire in its smoke," says the Gita. Nor does the Lord create those actions or the faculty of acting, we are told, but that "each man's own nature creates them; nature prevaileth." Every organism thus differentiates the one life according to its progress, more or less, while above all the Lord awaits the final evolution of nature into Himself—Itself. Thus it is that her personality—and all personalities—are beside the question. Here too we are tested upon our power to rise above appearances, to look beyond conventions. These shocks are no doubt needed also. So I look to the spirit and to the fixed attitude behind all those various deeds. It is one of generosity, self abnegation, absolutely fearless devotion to an Ideal,—the highest Ideal known. Each hour of her life is given to the enlightenment of mankind, and such pearls she distributes throughout those weary hours as might singly ransom the eccentricities of an hundred lives. These personalities are naught. Behind hers there is a mystery. She is second to no mere man, and if called to any issue we must choose her from among men and forms; let us hope we shall never be so called, but that all will follow our true Leader.

The Theosophical Society stands to Madame Blavatsky as a child; our life is hers; in and for us she lives. Her great longing is to see us able to stand alone, to have a claim of our own upon the Great Ones; able to draw our own sustenance and strength from the gods before she leaves us. You who know that I have never met her personally may ask how I know this. Shall I study the True faithfully and not know that true heart? It is Karma appoints us our guides through our own attractive influences, and as such H. P. Blavatsky stands to all the theosophists of the century, recorded or unrecorded. We must be prepared to sacrifice some such things as form, rules, tastes, and opinions, for the sake of Truth and occult progress. For such progress an opportunity is now offered us through the acceptance of a simple test of intuition and faith. For this Madame Blavatsky has my profound and renewed gratitude, and I am, as ever, hers and Yours faithfully,

JASPER NIEMAND, F. T. S.

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TRANSMIGRATION OF SOULS

"IS there any foundation for the doctrine of transmigration of souls which was once believed in and is now held by some classes of Hindus?" is a question sent to the PATH.

From a careful examination of the Vedas and Upanishads it will be found that the ancient Hindus did not believe in this doctrine, but held, as so many theosophists do, that "once a man, always a man;" but of course there is the exception of the case where men live bad lives persistently for ages. But it also seems very clear that the later Brahmins, for the purpose of having a priestly hold on the people or for other purposes, taught them the doctrine that they and their parents might go after death into the bodies of animals, but I doubt if the theory is held to such an extent as to make it a national doctrine. Some missionaries and travelers have hastily concluded that it is the belief because they saw the Hindu and the Jain alike acting very carefully as to animals and insects, avoiding them in the path, carefully brushing insects out of the way at a great loss of time, so as to not step on them. This, said the missionary, is because they think that in these forms their dead friends or relatives may be living.

The real reason for such care is that they think they have no right to destroy life which it is not in their power to restore. While I have some views on the subject of transmigration of a certain sort that I am not now disposed to disclose, I may be allowed to give others on the question "How might such an idea arise out of the true doctrine?"

First, what is the fate of the astral body, and in what way and how much does that affect the next incarnation of the man? Second, what influence has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he—the soul—responsible for those effects and answerable for them in a subsequent life of joy or sorrow or opportunity or obscurity? These are important questions.

The student of the theosophic scheme admits that after death the astral soul either dies and dissipates at once, or remains wandering for a space in Kama Loca. If the man was spiritual, or what is sometimes called "very good," then his astral soul dissipates soon; if he was wicked and material, then the astral part of him, being too gross to easily disintegrate, is condemned, as it were, to flit about in Kama Loca, manifesting itself in spiritualistic *seance* rooms as the spirit of some deceased one, and doing damage to the mental furniture of mortals while it suffers other pains itself. Seers of modern times have declared that such eidolons or spooks assume the appearance of beasts or reptiles according to their dominant characteristic. The ancients sometimes taught that these gross

astral forms, having a natural affinity for the lower types, such as the animal kingdom, gravitated gradually in that direction and were at last absorbed on the astral plane of animals, for which they furnished the sidereal particles needed by them as well as by man. But this in no sense meant that the man himself went into an animal, for before this result had eventuated the ego might have already re-entered life with a new physical and astral body. The common people, however, could not make these distinctions, and so very easily held the doctrine as meaning that the man became an animal. After a time the priests and seers took up this form of the tenet and taught it outright. It can be found in the *Desatir*, where it is said that tigers and other ferocious animals are incarnations of wicked men, and so on. But it must be true that each man is responsible and accountable for the fate of his astral body left behind at death, since that fate results directly from the man's own acts and life.

Considering the question of the atoms in their march along the path of evolution, another cause for a belief wrongly held in transmigration into lower forms can be found. The initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life, but the uninitiated just as easily would misinterpret this also and think it referred to transmigration. Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms. So the teachers inculcated this, and said that if the disciple lived a wicked life his atoms would be precipitated down instead of up in this relative scale. If he was dull and inattentive, the atoms similarly impressed travelled into sticks and stones. In each case they to some extent represented the man, just as our surroundings, furniture, and clothing generally represent us who collect and use them. So from both these true tenets the people might at last come to believe in transmigration as being a convenient and easy way of formulating the problem and of indicating a rule of conduct. HADJI.

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Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.—*The Ocean of Theosophy.*

WHY YOGA PRACTICE IS DANGEROUS

A GOOD deal has been said in Theosophical literature about the danger of pursuing Yoga practice, such as regulating the breathing, assuming certain postures of the body, etc., and several persons, not satisfied with simple declarations by such writers as H. P. B. that these practices are prejudicial, have frequently asked for reasons. Many of the reasons given in the PATH and elsewhere have been merely further declarations. I have instituted some experiments for the purpose of showing what is the effect, if any, upon the physical system of a certain sort of breathing used in Hatha Yoga practices, and desire to record one for the benefit of inquirers.

The persons present were myself, a well-known physician whose name I can give, and the practitioner. The physician first took the person's pulse for three minutes and found it to be running at 96 beats per minute, and then the experiment began with the practice with the following result:

First minute. Pulse fell to 91 beats.
Second minute. Pulse fell to 81 beats.
Third minute. Pulse remained at 81 beats.

A delay of five minutes then occurred, when the practice was begun again for six minutes, with the following result:

First minute. Pulse running at 91 beats a minute.
Second minute. Pulse fell to 86 beats.
Third minute. Pulse remained at 86.
Fourth minute. Pulse fell to 76.
Fifth minute. Remained at 76.
Sixth minute. Remained at 76.

This shows a reduction in the pulse action of 20 beats in 14 minutes. It also shows that after the first three minutes the intermission of five minutes was not enough to enable the pulse to go back to 96 beats, at which it started. The first three minutes showed a fall of five beats in the first minute and ten in the next minute, making fifteen beats reduction for the three minutes.

It therefore appears that one of the accompaniments of this practice is a distinct effect upon the action of the heart, and as all the Hindu books invariably state that great caution should be used and that there are dangers, we can see here a very great danger found in an effect upon the heart's action, resulting in a reduction of pulse beats of twenty beats in fourteen minutes. The Hindu books to which I have referred, and which are the only works through which inquirers have heard about these practices, also say that a guide who is fully acquainted with the subject is necessary for each student, and that every one of these practices requires an antidote for its effects through other regulations tending to neutralize the

bad physical effects. Students have been too anxious to try these experiments without paying any attention to the cautions given out, and I know of some cases in which, while well remembering that the cautions had been uttered, persons have pursued these practices by themselves without assistance. I hope that the above record will not only justify the cautionary remarks which have been so often made by sincere Theosophical writers, but will also serve to warn off Theosophical students from this dangerous ground.

William Q. Judge.

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PAPYRUS—THREE WHO SOUGHT OUT THE WAY

The Tale-teller, shading his gentle eyes from the evening sun, paused a moment while he listened to the soft strains of the music as it floated out from the open Temple. The joyous crowd swept by unheeding, except for one or two who dropped out of the current and were left stranded among those who had gathered at his feet. Presently he came back from the realm of harmony whither he had drifted, and as the world-light once more stole over his face he told the tale of:

"THREE WHO SOUGHT OUT THE WAY"

Word had gone forth over all lands "that all who sought earnestly and in the true manner should find the way to the mysterious Temple of the Veiled Goddess."

Three kings of the land, moved by the power of the words, determined that they also would become students and reach the goal.

Intu, the Illustrious, making ready for the search, deemed nothing else could be more potent in his quest than the seal of his kingdom. Thereupon he bound on his forehead the Great Seal, a hawk.

Kour, the Magnificent, making ready for the way thought nothing could be more powerful in his searching than the seal of his kingdom. Making ready he bound upon his breast the Great Seal, a golden heart.

Kadmon, the Sorrowful—a king only by sufferance, for his kingdom consisted only of that which the others did not value—Kadmon deemed it wise also, inasmuch as they would all journey together, to take his seal; which was the two others in union; but furthermore, he blindfolded his eyes.

The three passing onward encountered many strange and unfamiliar things, for the road was new, and no wayfarer could know more than one step onward, which was the one he was then taking. Upon each side, and frequently in front, barring the way, were curious objects, sometimes pleasant and agreeable, but more often quite the reverse. The foliage of the trees was new and strange, while the fruits were preplexing in their incongruity. At times the same fruits grew on different sorts of trees, while at others the same sort of trees bore entirely dissimilar fruits. The path which they were pursuing was quite the opposite of an ordinary one, for before them it was visible but one step, while it stretched far into the distance behind them. Intu, however, had already made all plain to himself by a process of reasoning entirely his own. It was, that these things being the direct opposite of all in his own country which he ruled, therefore they could only be caused by some one different from himself—a superior being, that being must be the Goddess—therefore they were upon the right path, at least he was.

Kour thought these things delightful, they were so strange, so new. In fact, they were phenomenal and he loved phenomena. They gave him such queer sensations, and anything which did that or made him feel other than when in his own land—must be caused by the Goddess—oh, yes, they were on the right path, at least he was. As for Kadmon, he seeing none of these things, could only judge by that which he remembered of his own country. Each of the others told him of their existence in their own way. This was confusing. He determined, therefore, to walk onward as if he were in his own land, but to press steadily on. They were thus, in reality treading three separate paths, and in their several ways they passed many persons who had stopped to rest—to eat or sleep—or because the way was dark and difficult; some because they were too poor, others because they were ill, footsore or blind.

Intu lost some time, for he stopped to argue with many on the peculiarities of the way and the logical reasonableness of it, but he had no time to pause for aught else.

Kour felt for the wayfarers, he was sorry for and loved them. If they would only feel as he did they could go on easily, but he had no time to stop to make them feel that way.

Both Intu and he had all such people in their own lands. There was no time to waste on natural things. It was the supernatural in a metaphysical or soul-stirring way they sought.

And Kadmon, the Sorrowful, paused. In his land these were to be found, also. He, too, realized the reasonableness of the way. He, too, loved it and was exalted by it. He, too, felt for and loved the other wayfarers. He did more—he sorrowed for them. What mattered it if he did not find the temple immediately, he was young, the others growing old and blind, they were sorrowful and weary. So he stopped and gave his thoughts and help to the ill, cheering the weary, helping the poor, and blindfolded as he was, led the blind over the step he had just passed. So interested did he become in these labors he forgot he was himself seeking the Goddess.

It was but a little distance farther on that they caught up with Intu, which was not surprising, as he had reached the end of his path. It had ended at a stone wall. As he could not scale the wall, he sat down to reason "why an ordinary stone wall should obstruct such an extraordinary path?" Being a very perplexing intellectual problem—there he remained. A little farther and Kour was passed. He had encountered a radiant maiden, partially veiled, who told him wonderous tales of strange happenings. Her manner was very mysterious, and he felt she was the Goddess. Taking her hand in his and leaning his head upon her bosom, he was so happy that he knew she was the Goddess and there he remained to dream.

And Kadmon, tarrying with the sorrowful and weary, felt the bandage slip from his eyes, as the light from the rising sun streaming in red and gold over the path fell upon and glorified the ragged wayfarers. In the brilliance over their heads he read the words: "This way lies the path to the Temple," while a soft voice breathed into his soul: "By the way of Intu alone, the path is not found. By that of Kour alone, it is not gained. Both wisely used in unison are guides while on the road. By something, which is greater than either, only, is the Temple reached. Work on."

And the Sorrowful, taking in his own, the hands of the weary and weak, passed on.—Rameses.

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IMPERSONALITY

THE desire for union with one's Higher Self is general among Theosophists and even with many who do not call themselves Theosophists but who have nevertheless derived their aspirations, directly or indirectly, from Theosophical sources. But we cannot realise too soon that such a desire is not to be attained by mere vague longings. The intellectual acceptance of a new philosophy of life, however lofty, will not carry us far toward the goal. Even the cultivation of a spirit of practical benevolence, the conscious effort to dominate the lower nature, indispensible as these things are, must be supplemented by definite and practical knowledge if we are to employ our opportunities to the best advantage. The traveller who sets forth on a journey across the desert needs something more than energy and good intentions. He must have not only a positive conception of his destination but a clear knowledge of the road that he must follow. He must travel by the compass and the map, and he must use both strength and intelligence to adhere to the path that the compass and the map indicate. He must have a definite purpose, and a definite method by which that purpose is to be accomplished.

The effort to effect a union with one's Higher Self ought

then to be preceded by some clear recognition of the forces or states of consciousness that are to be united. We ought to know something of their origin as well as something of the causes that have led to their present disunion. But let us be careful at the start. To be practical does not mean to be materialistic. Let us remember that the human consciousness is a divine unity, although the states or conditions of that consciousness may be many. A man may have the best possible physical eyesight and yet he may refuse to look at the sun. His refusal is a state or condition, but it tells us nothing about his eyesight, which is unaffected by his refusal to use it. What we call the Mind and the Soul are not in water-tight compartments. Their union or disunion is a figure of speech necessitated by imperfect language. What we are trying to do is to change the state or condition of our consciousness, to lead it from the Mind state or condition to the Soul state or condition. It is necessary to understand this clearly if we are to avoid anthropomorphism, although the exigencies of language compel the use of terminology better fitted to physics than to metaphysics. Human consciousness is always a unity that passes from one state or condition to another.

How many of us realize that our consciousness is actually something infinitely vaster than that condition of itself that we call the Mind? We may hold this to be true as an intellectual tenet and yet fail wholly to realise it, a failure common enough with orthodox religionists who speak glibly and confidently of the Soul and who are yet entirely ignorant of its identity and even unaware of their own ignorance. And yet even scientists are beginning to recognise a human consciousness that transcends the Mind and they are making experimental efforts to classify some of its lower powers. The late Professor William James said, "There is actually and literally more conscious life in ourselves than we are at any time aware of. The conscious person is continuous with a wider self." Professor Elmer Gates goes even further than this. He says, "At least ninety per cent of our mental life is subconscious," although it might puzzle the worthy professor to explain why this wider life is necessarily *sub* conscious. Dr. Oliver Lodge goes further still and speaks still more positively. He says it is this outlying consciousness, or rather this extra-mental consciousness that explains the phenomena of genius, and thus he admits that it is something greater than the Mind. Sometimes, he suggests, the Mind impinges upon this greater consciousness, and then we have an illumination that we call genius or inspiration. Thus we see science in search of the Soul, and it is a search not wholly without results, since already it seems to promise the dethronement of the Mind in favor of something that is greater than the Mind. The phenomena encountered by scientists do not of course pertain to the Soul since the Soul cannot be reached by the methods of the laboratory. The Soul can be reached only by a compliance with its own divine laws, but it is at least significant that science should proclaim the existence of a vast field of human consciousness of which now we know nothing.

What then is the relation of the Mind to the greater consciousness which is far above the Mind, and that we may conveniently call the Soul? It is very necessary that we should know and realise that relation if we are to make any effort to rectify it, and to bring it into tune with spiritual evolutionary intention. And here the science of the day can help us not at all. Bewildered it looks out over a seeming chaos of abnormal phenomena, and hurriedly invents a new nomenclature as a substitute for explanation and guidance.

But from Theosophy we get both light and leading. From Theosophy we learn that the Soul is actually man himself, and that the normal mental states that constitute ordinary daily life are but the reflections cast by that Soul upon one of its vehicles or media. The Soul is the lamp that burns within the room. The mind is the image of the lamp reflected from the walls of the room. To make the simile more exact—although all such similes are pitifully inadequate—let us suppose that the lamp has consciously projected a ray from itself in order that it may learn, through that ray, of the true nature of its environment.

Why then should there be disunion between the Soul and the Mind, between the lamp and its rays? Moreover, why should the Mind be ordinarily unaware of the existence of the Soul from which it is the direct radiation? A further illustration may be attempted, but with a further warning of its inadequacy.

Let us suppose that a merchant sends a messenger boy to another part of the city in order to obtain, and return with, certain specified information. Let us further suppose that when the boy reaches the street he is so far attracted by the shop windows and by the incidents that surround him as to forget his errand. As he loiters on his way he has an occasional half-memory of his duty, and then for a moment he quickens his pace until once more arrested by a novelty or an excitement. As a result, either he wholly forgets his mission, or returns with only a fraction of the information he was sent to gather. The value of his service is to be measured by the extent of his success. All else in the way of activity is wasted, and worse than wasted, since his negligence involves loss for his employer and censure for himself. Let us suppose that the merchant is the Soul, that the messenger boy is the Mind, and the results of the transaction, whether profit or loss, are Karma. Let us complete the parallel by the further supposition that so far as the boy's activities were in the line of his duty they were impersonal. So far as they were contrary to his duty or outside of his duty, they were personal.

Obviously then it is a serious matter that the mind should forget its source and its duty, that it should become mesmerised by objects of sense, and neglect its mission to acquire experience for the sake of the Soul. For the mind can have no other immortality save as it earns immortality by fidelity to the Soul's behests. The bee that returns without honey to the hive is cast out and

destroyed. The Mind that has gathered no spiritual experiences for the Soul, that has rendered no services to humanity, has severed its connection with its source. Without those spiritual or impersonal experiences there can be nothing in common between it and the Soul, and it must die. Unfaithful to its trust there is no reason why it should live. Dazzled by objects of sense, by the personality, by selfishness, it has lost its way. It is so entangled by illusion that there can be no return. During countless incarnations the human Soul has been storing the meagre harvests of spiritual experiences gathered by the minds, by the rays from itself, that should have been impersonalities, but that forgot their mission and became personalities. It is this vast soul-memory of which we get some faint glimpses in the great geniuses of the world.

Very clear then becomes the line of demarcation between personality and impersonality. A personality is the sum total of the energies of the mind that has forgotten its divine source and the behests of the Soul to experience matter without being beguiled or fascinated by it. Impersonality comprises all those mental energies that are attuned to the energies of the Soul and that are directed solely to the service of the Soul.

It is this obeisance to the Soul, this culture of impersonality, that is recommended by all the sacred books of the world. There can be no other liberation, no other re-admission to the treasure house of spiritual knowledge from which we have excluded ourselves. This is the text of the Bhagavad Gita from the first word to the last. There must necessarily be action upon the material plane, since we cannot avoid it. And all action must be followed by results. But those results pass us by unaffected unless we attach them to ourselves by the likes and the dislikes, the hopes and the dreads, of the personality. To work for results is to be bound to results. To work for the Soul is to be bound to the Soul. Antaskarana, the bridge that unites us to the Soul, is actually the mind in a state of impersonality. If we would put the mind into that state we must live in the world but not of it. Rendering unto Caesar the things that are Caesar's, doing our whole duty upon the material plane, we must perform all actions because it is the will of the Soul that they shall be performed, not because we anticipate results that shall be pleasant. The impersonal mind gravitates upward. The personal mind gravitates downward. It is the impersonal mind that becomes conscious of its divinity. It asserts the unity of the human consciousness, breaking down the partitions created by illusion, by the senses, and by selfishness. The ray returns to its source.

Om mani padme hum. The dewdrop slips
Into the shining sea.

Saith the Great Law: "In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower."

—*Voice of the Silence—p. 5.*

THE WORSHIP OF THE DEAD

SOME OF THE EVIL CONSEQUENCES OF MEDIUMSHIP

(Extracts From a Private Letter)

Ques.—Is there any intermediate condition between the spiritual beatitude of Devachan and the forlorn shade-life of the only-half-conscious reliquae of human beings who have lost their sixth principle? Because, if so, that might give a *locus standi* in imagination to the "Ernests" and "Joeys" of the spiritual mediums,—the better sort of controlling spirits.

Ans.—Alas! no, my friend; not that I know of. From Sukhava down to the "Territory of Doubt" there is a variety of spiritual states, but I am not aware of any such intermediate condition. The "forlorn shadow" has to do the best it can. As soon as it has stepped outside the Kama-Loka,—crossed the "Golden Bridge" leading to the "Seven Golden Mountains"—the *Ego* can confabulate no more with easy-going mediums. No "Ernest" or "Joey" has ever returned from the Rupa-loka, let alone the Arupa-loka, to hold sweet intercourse with men. Of course there is a "better sort of reliquae;" and the "Shells" or "Earth-walkers," as they are here called, are not necessarily *all* bad. But even those who are good are made bad by the time being by mediums. The "Shells" may well not care, since they have nothing to lose anyhow. But there is another kind of "Spirits" we have lost sight of; the suicides and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now to explain what I mean. Well, this class is the one which the French Spiritists call "les esprits souffrants." They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere—the Kama-loka—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life, a chance to overload their Karma, by tempting them into open doors, *viz.*, mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The Suicides, who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their 7th and 6th principles, though not forever, as they can regain both, instead of accepting their punishment and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-loka*, the land of intense desires, they can gratify their earthly yearnings only through a *living* proxy; and by so doing, at the expiration of the natural term, they generally lose their monad forever. As to the victims of accident, these fare

still worse. Unless they were so good and pure as to be drawn immediately within the Akasic Samadhi, *i. e.*, to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes until their natural life-term is finished, when they find themselves born in the Devachan, a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about (not shells, for their connection with their two higher principles is not quite broken) until their *death*-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the Pisachas, the Incubi and Succubi of mediaeval times; the demons of thirst, gluttony, lust, and avarice; Elementaries of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last—at the fixed close of their natural period of life—they are carried out of the earth's aura into regions where for ages they endure exquisite sufferings and end with entire destruction.

* * * * * * * * *

Now the causes producing the "new being" and determining the nature of *Karma* are *Trishna* (or tanha)—thirst, desire for sentient existence, and *Upadana,* which is the realisation or consummation of *trishna* or that desire. And both of these the medium helps to develop *ne plus ultra* in an Elementary, be he a suicide or a victim, (alone the Shells and Elementals are left unhurt, tho' the morality of the sensitives can by no means be improved by the intercourse). The rule is that a person who dies a natural death will remain from "a few hours to several short years" within the earth's attraction, *i. e.*, the Kama-loka. But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such Egos who was destined to live—say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20, would have to pass in the Kama-loka not a few years but, in his case, 60 or 70 years as an Elementary or rather an "earth-walker," since he is not, unfortunately for him, even a "Shell." Happy, thrice happy, in comparison, are those disembodied entities who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *trishna* may attract them to mediums, and woe to the latter who tempt them with such an easy *upadana*. For in grasping them and satisfying their thirst for life, the medium helps to develop in them—is in fact the cause of—a new set of *Skandhas*, a new body, with far worse tendencies and passions than the one they lost. All the future of this new body will be determined thus, not only by the Karma of demerit of the previous set or group, but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with

rapture, they entice the latter into an upadana which will be productive of untold evils for the Ego that will be reborn under its nefarious shadow; that with every seance, especially for materialisation, they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth or be reborn into a far worse existence than ever; they would perhaps be less lavish in their hospitality. * * * It is through this that the gross and pernicious doctrine of spirit brides and husbands arises. But one day it will return to curse those who now are guilty of thus attracting these wandering shades into the vehicle of a medium's body; it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why. And if some poor suicide, drawn thus down into vicarious existence, "misses his spiritual birth" and loses the monad—the God within, shall no Karma strike those who were the remote or proximate agents? It will. * * *

(The foregoing article was first printed by Mr. Judge in *The Path,* for August, 1889.)

KAMA LOKA—SUICIDES—ACCIDENTAL DEATHS

(Extracts From a Private Letter Upon Kama Loka and Suicides.)

SUICIDES, although not wholly dissevered from their 6th and 7th "principles," and quite potent in the spiritual seance room, nevertheless, until the day when they would have died a natural death, are separated from their higher principles by a gulf.

The 6th and 7th "principles" remain passive and negative, whereas, in cases of accidental death, the higher and the lower groups actually attract each other. In cases of good and innocent egos, moreover, the latter gravitate irresistibly toward the 6th and 7th, and thus either slumber surrounded by happy dreams, or sleep a dreamless profound sleep until the hour strikes. With a little reflection and an eye to the eternal justice and fitness of things, you will see why.

The victim of accidental death, whether good or bad, is irresponsible for his death. Even if his death were due to some action of his in a previous life or an antecedent birth, was, in short, the working of the law of retribution, still it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer, he might have atoned for his antecedent still more effectually; and even now, the Ego having been made to pay off the debt of his maker (the personal Ego), is free from the blows of retributive justice. The Dhyan Chohans, who have no hand in the guidance of the living human Ego, protect the hapless victim

when it is violently thrust out of its element into a new one before it is matured and made fit and ready for that new place. *We tell you what we know, for we are made to learn it through personal experience.* Yes, the victims, whether good or bad, sleep to the *hour of the last judgment*, which is that hour of the supreme struggle between the 6th and 7th, and the 5th and 4th "principles" at the threshold of the gestation state. And even after that, when the 6th and 7th principles, carrying with them a portion of the 5th, have gone into their Akasic Samadhi, even then it may happen that the "spiritual spoil" from the 5th "principle" will prove too weak to be reborn in Devachan; in which case it will then reclothe itself in a new body—the subjective "Being" created from the Karma of the victim (or no victim, as the case may be), and enter upon a new earth—existence—whether that be upon this or some other planet.

In no case, then,—with the exception of suicides and shells—is there a possibility for any other to be attracted to a seance room. And it is clear that this is not opposition to our former teaching: "that while shells will be many, spirits very few."

Referring now to men who fall victim to their vices, classed by some among "suicides."

In our humble opinion there is a great difference between suicides and those men who through excess of vicious indulgence fall into an early grave. We, who look at it from a standpoint which would not be acceptable to a Life Insurance Company, say that there are very few, if any, of the men who indulge in these vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of illusion. They will not escape from the punishment for their "vices," but it is the causes of the vices, and not the effect, that will receive punishment, especially an unforseen though probable effect. As well call a man a "suicide" who meets his death in a storm at sea, as one who kills himself with overstudy. Water is liable to drown a man, or too much brain work to produce a softening of that organ which may carry him away. In such a case no one ought to cross the Kalapani, or even to take a bath for fear of getting faint in it and drowning. And there are such cases. If such a view prevailed no man would do his duty, least of all sacrifice himself for even a laudable and highly beneficial cause, as many of us do. Motive is everything, and man is punished in a case of direct responsibility and not otherwise.

In a victim's case the natural hour of death was anticipated *accidentally*, while in that of the "suicide" death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not* a *felo de se* to the great grief and often trouble of Life Insurance Companies. Nor is he left a prey to the temptations which assail us in the state of Kama Loka, but falls asleep like any other victim.

A Guiteau will not remain in the earth's atmosphere with his higher principles over him—inactive and paralyzed—still there. Guiteau is gone into a state during the period of which *he will be ever firing at his president*—thereby tossing into confusion and shuffling the destinies of millions of persons—when he will be *ever tried and ever hung,* ever bathing in the reflection in the astral light of his deeds and thoughts, and especially those in which he indulged in his last hour upon the scaffold. And it is so with every murderer who is hung or otherwise despatched. Those who were vicious and not insane are only partly killed on execution. They live over their crime and their punishment in that plane of the astral light in which they are, and from there they affect all persons in any way sensitive whom they can get at. Especially at spiritualistic seances they surround the medium. And any one who is naturally gifted with the power to see their plane of the astral light, or has the power from training, can see and hear over and over again the scenes of blood and punishment continually repeated in the vicinity of these unfortunates. In cases of collective murder, such as where many men enter or storm a building and cruelly kill the inmates after a prolonged struggle with the latter, the whole scene will often be re-enacted several times a year so strongly that many can see it with all its horrible details, and nearly all can hear the sounds, the groans, cries, falls of bodies, and slashing of human flesh.

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IS KARMA ONLY PUNISHMENT?

THE following query has been received from H. M. H.:

"In August PATH Hadji Erinn, in reply to the above question, stated that 'those who have wealth, and the happy mother seeing all her children respected and virtuous, are favorites of Karma.' I and others believe that these apparent favors are only punishment or obstacles, and others think that the terms *punishment and reward* should not be used."

I cannot agree with this view, nor with the suggestion that punishment and reward should not be used as terms. It is easy to reduce everything to a primordial basis when one may say that all is the absolute. But such is only the method of those who *affirm* and *deny*. They say there is no evil, there is no death; all is good, all is life. In this way we are reduced to absurdities, inasmuch as we then have no terms to designate very evident things and conditions. As well say there is no *gold* and no *iron*, because both are equally *matter*. While we continue to be human beings we must use terms that shall express our conscious perception of ideas and things.

It is therefore quite proper to say that an unhappy or miser-

ably circumstanced person is undergoing punishment, and that the wealthy or happy person is having reward. Otherwise there is no sense in our doctrine.

The misunderstanding shown in the question is due to inaccurate thinking upon the subject of Karma. One branch of this law deals with the vicissitudes of life, with the differing states of men. One man has opportunity and happiness, another meets only the opposite. Why is this? It is because each state is the exact result bound to come from his having disturbed or preserved the harmony of nature. The person given wealth in this life is he who in the preceding incarnation suffered from its absence, or had been deprived of it unjustly. What are we to call it but reward? If we say *compensation*, we express exactly the same idea. And we cannot get the world to adopt verbosity in speech so as to say, "All this is due to that man's having preserved the cosmic harmony."

The point really in the questioner's mind is, in fact, quite different from the one expressed; he has mistaken one for the other; he is thinking of the fact so frequently obtruded before us that the man who has the opportunity of wealth or power oft misuses it and becomes selfish or tyrannous. But this does not alter the conclusion that he is having his reward. Karma will take care of him; and if he does not use the opportunity for the good of his fellows, or if he does evil to them, he will have punishment upon coming back again to earth. It is true enough, as Jesus said, that "it is difficult for the rich man to enter heaven," but there are other possessions of the man besides wealth that constitute greater obstacles to development, and they are punishments and may coexist in the life of one man with the reward of wealth or the like. I mean the obstruction and hindrance found in stupidity, or natural baseness, or in physical sensual tendencies. These are more likely to keep him from progress and ultimate salvation than all the wealth or good luck that any one person ever enjoyed.

In such cases—and they are not a few—we see Karmic reward upon the outer material plane in the wealth and propitious arrangement of life, and on the inner character the punishment of being unable or unfit through many defects of mind or nature. This picture can be reversed with equal propriety. I doubt if the questioner has devoted his mind to analyzing the subject in this manner.

Every man, however, is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment* or *reward*.

There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly. It may lead him to excesses, to vile-

ness, to the very opposite of all that is good. It is his reward for a long past life of stupidity followed by others of noble deeds and thoughts. What will the questioner do with this? The possessor thus given a reward may misuse it so as to turn it, next time he is born, into a source of punishment. We are thus continually fitting our arrows to the bow, drawing them back hard to the ear, and shooting them forth from us. When we enter the field of earth-life again, they will surely strike us or our enemies of human shape or the circumstances which otherwise would hurt us. It is not the arrow or the bow that counts, but the motive and the thought with which the missile is shot. HADJI ERINN.

(The foregoing article was first printed by Mr. Judge in *The Path,* for February, 1890.)

BROTHERHOOD AND SEX

IT will not be denied by any fairminded and intelligent person that the brotherhood of man includes also the sisterhood of woman. The same altruistic conception is applicable to both sexes. Advancement along this line means undoubtedly the real progress of the whole human race. It is not possible, however, that the two sexes should advance along parallel lines and that those lines, while tending in the same direction, should never touch each other, should never coalesce. It is not generally conceived that this one principle of brotherhood under the inspiration of altruism is also the key to the truest and highest relation of the sexes. The contrast is usually drawn between separation of the sexes, or celibacy, and the present association of the sexes, viz. animality; and all that is known of either of these conditions is far from satisfactory. No one imagines that in either condition the highest development for either individual is attained. The ideal perfection of either man or woman is not looked for either in any known monastic or social aggregation of individuals. Hence the question, Is marriage a failure?, has become a popular one for discussion. Most of the discussions upon the subject begin by ignoring the actual condition of things, show great ignorance of the real principles involved, and either end in confusion or despair of any real improvement. That selfishness is the real root of the trouble here complained of, and that the association of man and woman when really inspired by altruism is a very different thing indeed, lying as it does at the very foundation of every happy home, is not generally admitted because such relations are seldom seen.

Great as is man's selfishness in his lust for power and greed of gain, it never reaches its limits except in his relations to woman. Here the selfishness of man is supreme. Everywhere else the selfishness of man manifests method and shows design. He formu-

lates an object, and works towards its accomplishment. But in his sexual life man is an unreasoning animal dominated by blind passion, and woman or wife is often his victim as is the helpless animal in the claws of a tiger. His reason is sophistry, and his apparent kindness often only a snare.

The problem is by no means solved when, aware of all this, man deliberately turns his back upon woman and seeks in a life of celibacy relief from temptation.

The elements of an ideal life are not to be found except in the natural and existent. In our present condition man has need of woman, and woman has need of man. Each has something to give, to receive, and to learn from the other. The proof of this proposition is the fact that they find themselves thus associated, and that of the entire number of children born nature sees to it that there shall be no great disparity in numbers on either side.

If we are to follow the plain logic of Dame Nature, no man or woman has the right to live alone until the lesson is learned, and then living alone will be very different indeed from living for self.

When the animal instincts are simply suppressed, or stamped out, or, as is generally the case, burned out, man is in a very different condition from that in which these same gross elements are refined, elevated, purified, and preserved.

When the ancient writings declare that, "In heaven the human being is neither married nor given in marriage, but is *as the angels,*" and when mystics like Jacob Bohme represent the highest estate as sexless, these writers are seldom understood because the interpretation proceeds from the purely animal plane, while these writers speak from a different plane entirely.

The average condition of the man of the world in any sexual relation is satiety for individual woman, with the animal passion still unsatisfied, though perhaps restrained by law, by fear, or by religion.

In all true marriage, in any relation deserving the name of love, the condition is exactly the reverse; the animal is conquered and the true woman enthroned. This is the explanation of repeated marriages, of polygamy, and of concubinage; and in each of these cases human law generally ignores even nature, except the lowest animal life, to say nothing of the higher law and the divine life.

A great deal has been written and preached about *"Soul Mates"* and spiritual affinities. Most of such discussion is not only vulgar trash, but a great part of it arises from satiety on the animal plane, and is really an attempt to justify a change that shall by novelty renew the waning animal life. Stripped of all disguise, many such pleas are neither more nor less than lust masquerading in the holy name of love. What have pure animals incapable of one altruistic impulse to do with *"soul mates"* and spiritual affinities? One capable of spiritual affinity may find it as Christ did, by lifting the Magdalen out of the slum of sin and despair into the light of a love that is pure

beneficence and crowned with beauty and blessing. Those who prate most of soul-affinities often mean, when stripped of all disguise, to drag down a pure soul to their own animal plane.

The love of a true woman will redeem any man from the dominion of lust, who really desires to conquer himself. The love of a true man will elevate and glorify any woman who really feels her womanhood and aspires toward its highest realization. No marriage can be a failure where these opportunities are sought, and few marriages are so bad that they cannot thus be turned to account in the real life of the soul. Equal love, equal intelligence, equal wealth and social position fade into insignificance in the presence of equal opportunity.

If, instead of longing for conditions that do not exist and that are not likely to exist, people would take the conditions in which they find themselves and make the most and the best of these, they would often be surprised to find at last that these very conditions are the best that could have occurred to them. They would find that in working through these conditions every obstacle had been a help, and every inharmony a gymnastic of the soul. These are but the lessons of Karma; and true courage and true progress consist alike in subduing the environment, never in running away from it. The embryo adept who sits idly longing for other worlds wherein to display his power will find himself a fossil to be laughed to scorn and trodden under foot at last by any plebeian who passes that way. The plebeian is an adept who finds in his surroundings opportunities, and who finds in his daily life an inspiration to better living and greater usefulness. HARIJ.

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The Secret Doctrine is the accumulated Wisdom of the Ages. It is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another, of the teachings of higher and exalted Beings, who watched over the childhood of Humanity; that is to say men who have developed and perfected their physical, mental, psychic and spiritual organizations to the utmost possible degree.

I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.—*H. P. Blavatsky.*

All actions performed other than as sacrifice unto God make the actor bound by action. —*Bhagavad-Gita—Chap. 3.*

Step out of sunlight into shade, to make more room for others.
—*Voice of the Silence—Fragment II, p. 32.*

STUDIES IN THE UPANISHADS

By F. T. S.

THESE notes are not technical studies of form of speech, but simply attempts to discover the true meaning underlying the words of the Upanishads. These ancient works are full of food for reflection; they should be studied with a view of finding the inner meaning, and without being influenced by the fact that they are cast in a form which is strange to us. This caution is especially needful in the case of Hindu books, because the Indian is fond of expressing himself in a form totally different from that of his Western brother.

In 1886 I made a few references in these pages to the *Mundaka Upanishad*, which is often known as the one which shaves off error so that the truth may shine or be apparent, and shall now proceed a little further in the same direction. This Upanishad is divided into chapters or sections which are called "mundakas" and "khandas," the last being the smaller divisions included in the former: a "khanda" would therefore be something like our "section."

Thus we have:

FIRST MUNDAKA, SECOND KHANDA.

1. This is the truth: the sacrificial works which they saw in the hymns of the Veda have been performed in many ways in the Treta age. Practise them diligently, ye lovers of truth; this is your path that leads to the world of good works."

From the first verse to the end of the sixth there are statements and descriptions relating to the flames from the sacrifice and about the effects of good works, ending with these words:

"This is thy holy Brahma world—swarga—gained by thy good works."

All of these mean to inculcate that *swarga* or heaven will be gained by good works, which are here also called sacrifices or the attentive following of the Brahmanical law. Both in the fifth and sixth verses heaven or devachan is referred to, in the one as the place "where the one lord of the devas dwells," and in the other as "swarga." Indra is "the one lord of the devas," and his place, known as "Indra loka," is devachan or the land of the gods.

Indra's heaven is not eternal. The only loka admitted by the Hindu sacred books to be nondestructible is "Goloka" or the place of Krishna. Those who go to devachan have to emerge from that state when the energies that took them there are exhausted. In the Bhagavad Gita this is thus put: "When the reward is exhausted after having dwelt in the heaven of Indra for years of infinite number, they return to the world of mortals." But even if one should become Indra himself, who is the regent of this sphere, the reward would not be eternal, for the reason that Indra as a power comes to an end at the close of the manvantara. The Khanda under consideration touches upon the transitory nature of the reward for good works without knowledge in the seventh and other verses:

7. But frail indeed are these boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good are subject again and again to old age and death.

8. Fools dwell in darkness, wise in their own conceit and puffed up with a vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.

9. Children when they have long lived in ignorance consider themselves happy. Because those who depend on their good works are improvident, owing to their passions, they fall and become miserable when their life in the world which they have gained by their good works is finished.

The fall spoken of in these and also in the tenth is the death in devachan and rebirth into this life. Both life here and life in devachan are illusionary, and hence there is a continual rise and fall, fall and rise, from the one to the other until the time arrives when the man, by adding knowledge to good works, is able to mount above the illusion and prevent himself from being drawn into the gulf of death in either this world or the world of the devas. It must follow from this that such a perfected man may, while living among men, have the experiences of devachan, if that be his wish; in Buddha's life it is said that he entered nirvana and carried on his mission upon earth afterwards.

Verse II, referring to those hermits called Sannyasis who have left all concerns of this world behind, has this significant sentence:

"(those) depart free from passion, through the sun, to where that immortal person dwells whose nature is imperishable."

I am very much inclined to read this as meaning that even in their case what might be called absolute immortality is not gained.

The Hindu philosophy is full of fine distinctions, and, indeed, so is occultism. To say that "they go to that place where the highest person dwells" is not the same as saying they become that person himself. In the Bhagavad-Gita Krishna says that only a certain sort of devotion causes the devotee to become the highest person, or, to put it in other words, to be absorbed in the highest. In the present case the Sannyasi goes to the place but does not become that highest person. And in saying "absolute immortality" I have in view the immense periods of time covered by the cycles of the Hindus, which are so long that they seem the same as eternity to us, and are often construed to have that meaning, giving to the term a shorter or lesser significance than we give it. This can be noticed in the sentence quoted from the Bhagavad Gita in the use of the word "infinite," as there it does not mean never-ending, but only an enormous period of time, so immense that the human mind is not able to conceive it and therefore has to call it eternal. The "departure through the sun" is a reference to that part of the hidden-teachings of the Hindu initiates which deals with the practical part of yoga, the ways and means for developing the higher powers and faculties, all of which are governed and affected by certain forces and centres of force in the system of which this globe is a part. Even this has its counterpart in the Bhagavad Gita in that chapter where it is said that the devotee who dies when the sun is in its northern course goes away never to return, and that the one who dies when the moon is waxing goes but to return again, ending with the statement

that these two ways of white and black are eternally decreed in this world. This has been commented on by Europeans as being nonsense, but when we know that reference is meant to be made to the eternal unity of the great tides in human affairs and the adjustment of all things to universal laws, it does not seem so foolish. Of course if it be taken to apply to all men indiscriminately, then it would be the talk of children; but it is well known to all those who have had a glimmer of the inner meaning of these holy books that the persons who come under the influence of this law in the manner above given are only those devotees who follow the practices enjoined and thus bring into operation upon themselves different forces from those that bear upon the ordinary man.

In the next verse directions are given for finding the truth as:

12. Let a Brahmana * after he has examined all these worlds which are gained by works acquire freedom from all desires. Nothing that is eternal (or not made) can be gained by that which is not eternal (or made). Let him in order to understand this take fuel in his hands and approach a guru who is learned and dwells entirely in Brahman, and that teacher tells the truth to him.

Verse 13 ends this khanda leading to the second Mundaka wherein the truth about these matters is to be found.

(The foregoing article was first printed by Mr. Judge in *The Path* for March, 1891.)

"REWARD FOR UNMERITED SUFFERINGS"

KARMA AS JUDGE, GUIDE, AND REWARDER

IN the *Key to Theosophy*, on page 161, the author uses a phrase which has been objected to on the ground that a strict construction of it overthrows the whole doctrine of Karma. The words referred to and the contiguous sentence are:

"Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it *receives only the reward for the unmerited sufferings endured during its past incarnation.*"

The italicized portion is the part objected to, and the objection raised is that, if all that happens to us so happens because it is our Karma, then it cannot be *unmerited*: hence, either the statement is incorrect or Karma is not the law of justice, but there must be some other one governing man and the vicissitudes of his life.

Let us go further down the same page and see if some sentences in the same paragraph do not bear upon the meaning of the author.

*"A Brahmana" here does not exclude non-brahmins, but means the man who is on Brahma's path, who is studying the wisdom of or about Brahma or spirit.

She says: "If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a previous existence: on the other hand, since he does not preserve the slightest recollection of it in his actual life and feels himself not deserving of such punishment, and therefore *thinks* he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend."

All students of theosophy known to me believe that Karma is the great governing law, that all suffering and reward come from and through Karma; and, as I understand from the published and unpublished views of H. P. Blavatsky, she holds the same opinion. Therefore, such being the case, what we have to enquire into is the meaning intended to be conveyed by the passages cited. There is no doubt whatever that the author of the *Key* agrees, except perhaps about hell, with the Buddhist priest who, writing several years ago in the *Theosophist** upon this subject said:

> "In this light Karma may be defined as * * that irresistible force which drags the criminal into the hell fire amidst his loud lamentations, the powerful hand that rescues the wretch from the merciless hands of the infernal angels and takes him to a happier place for the amelioration of his miserable condition, or the heavenly angel **who bears away, as it were, the enraptured soul to the blissful abodes above** and takes it back after a very long course of heavenly enjoyments to this world, or to hell itself, paying little or no attention to the sorrowful tales of the reluctant soul."

Construing together the sentences in the paragraph from the *Key to Theosophy,* we find that she says, in effect, in the latter sentences on the same page, that all suffering is the direct fruit and consequence of some sin committed in a previous existence, but that as the *personality* in the life when the suffering comes has no recollection of the cause which brought it about, the punishment is *felt* by that personality to be undeserved, and another cause is thus set up which has its action in the *post-mortem* condition. The difficulty raised by the objection put is that the whole matter has been made objective, and Karma has been looked upon as a material or objective law, and the *post-mortem* state placed in the same category. The true Ego neither suffers nor enjoys, and is not bound at any time by Karma; but as *Devachan* is a subjective condition in which the Ego therein creates for itself out of its own thoughts the surroundings fit for it, so we may say, without at all interfering with our conceptions of Karma, that after death this Ego receives the rewards for the sufferings which *it thought* were unmerited in the life just quitted. The word "unmerited" as written in *The Key* is not to be construed as being used by any Karmic power, but as the conception formed by the Ego during life of the propriety or impropriety of whatever suffering may have been then endured.

For, as we have seen in other studies, Devachan—the *post-mortem* state under consideration—is a condition wherein no objec-

* Vol. I—Theosophist—P. 199.

tive experiences are undergone by the Ego, but in which the thoughts of a certain sort had during life act in producing about it, or rather within its sphere, the blissful subjective experiences necessary for the resting of the soul. Hence if when in the mortal frame it considered itself unjustly treated by fate or nature, it set up then and there the causes for bringing about a so-called reward for the suffering which to it seemed unmerited, just so soon as it would be released from the body and the causes be able to act in the only place or state which will permit their action.

This blissful state, as intimated in the quotation made from the *Theosophist*, is Karmic reward in the plane of Devachan. The "Karmic punishment" referred to in the *Key* is not the opposite of this, but is the opposite of Karmic reward acting on the plane of objective earth life. For the opposite of devachanic reward or bliss must be on a similar plane, such as the "hell" spoken of by the Buddhist priest, or Avitchi. If these distinctions are clearly borne in mind, there cannot be much difficulty with any of these questions.

To me Karma is not only judge, it is also friend and deliverer. It is essentially just. The conditions are laid down. If I comply, the result inevitably follows. It is my friend because it will, just as inevitably as life and death, give me a rest in devachan where the tired soul which needs recuperation as well as the body will find what is best for it. And a mere phrase like "unmerited suffering" invented by me in my ignorance here upon earth will be one of the factors used by this very Karma to bring about my peace and joy, albeit that still again inexorable Karma awaits me at the threshold of Devachan to mete out in my next appearance upon this terrestrial stage my just deserts. And thus on and ever on and upward we shall be led from life to life and stage to stage, until at last the conviction has become an inherent portion of our being that Karma is not only just but merciful. A Student.

(The foregoing article was first printed by Mr. Judge in *The Path* for March, 1891.)

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am.—*Bhagavad-Gita, Chap. 7.*

Bear love to men as though they were thy brother pupils, disciples of one Teacher, the sons of one sweet mother.—*The Voice of the Silence, p. 52.*

There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active.—*H. P. Blavatsky, "Isis Unveiled," 2-587.*

The real test of a man is his motive, which we do not see, nor do his acts always represent it.—*Letters That Have Helped Me, Vol. 1, p. 46.*

HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 1 to p. 67, Vol. 1.)

By W. Q. J.

A PROPHECY. In the 20th century—1900—the scholars of our era will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but simply outlined—Vol. I, p. xxxvii Intro. In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some "discoveries" will be made by scholars that will support our author. "Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge then hitherto permitted." *Vol. I, p. xxxviii Intro. note.* "We have not long to wait, and many of us will witness the Dawn of the New Cycle at the end of which not a few accounts will be settled and squared between the two races." *V. I., Intro. xliv.*

AN ARCHAIC MANUSCRIPT. Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process. *Proem V. I, p. I.* It is well known that some of the most ancient eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

CONTINUITY OF PLAN FROM ONE MANVANTARA TO ANOTHER. In this old M. S. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara. Continued on pp. 4 and 5 of V. I.

THE BASIS OF AFFINITY, hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B. C., that the *lateral motion of atoms* is the root for affinity and correlation of force. *p. 2, V. I.*

EACH PERIOD OF EVOLUTION IS *sui generis.* "Yet at each new manvantara its organization—speaking of the cosmos—may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane." *V. I, p. 3.*

A NEW ELEMENT AT THE END OF OUR 4th ROUND. "Occult science recognizes seven cosmic elements, four entirely physical, the fifth—ether—semi-material, *as it will become visible in the air* toward the end of our 4th round, to reign supreme over the others during the whole of the 5th Round." *Vol. I, p. 14.*

AKAS AND MANAS CORRESPOND. See *note p.* 13, *Vol. I.* "That A'kas-a, the fifth universal cosmic principle—to which corresponds and from which proceeds human *Manas*—is, cosmically, a radiant, cool, diathermal, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." It must therefore follow, under the law of correspondences, that *manas* in the seven-fold division is creative, correlative, and immutable in the same way and portions as stated for Akasa.

MANAS IN THE 5th ROUND. By following out the correspondence we find that as Ether, the lower form of Akas, now semi-material, will become visible in the air at the end of this Round —the 4th—so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the "moment of choice." With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in the *Secret Doctrine* the author says that we are the same egos who were in the Atlantean bodies, and that they had a very weighty Karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

DIFFERENCE BETWEEN EFFECT OF GREAT AND MINOR PRALAYA. The question "What happens to the planets during a minor pralaya or dissolution?" is answered in *footnote p. 18, V. I.* They are dead, as it were, but not dissolved, for, as she says, "they remain intact as a huge animal caught and imbedded in the polar ice remains the same for ages." After the great Pralaya no planets remain *in corporibus*, but all are dissolved, their akasic "photographs" alone remaining. This must be taken metaphorically, or else we will again make objective that which is subjective. But in a minor pralaya the "dead planets" are objective in space, but with all their active life and energy gone.

DHYAN CHOHANS NOT THE ONLY TERM FOR THE HIGHEST BEINGS. "Each of the various groups has its own designation in the Secret Doctrine." V. I., p. 22, lines 8, 9. Nor are they personifications of power in nature. Vol. I, p. 38, line 18.

EACH ROUND has its special class of Dhyanis to watch over it. The same for races, *p. 42, Vol. I (a)*. The present round is watched especially by the Fourth Class of Dhyanis.

THE ABSOLUTE NOT UNDERSTOOD by the Dhyan Chohans. *P. 51, Vol. I, line 16.* And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have "communed with the Absolute."

THE BREATH OF BRAHMA. This may be said to be the same as "The Eternal Breath" spoken of in the *Secret Doctrine.* It is motion, and proceeds through space ceaselessly. It does not stop during the pralayas. *P. 55, Vol. I, line 11.*

IDEALS AND TYPES IN THE ASTRAL LIGHT. The prototype is present in an ideal form in the Astral Light from dawn to night during the manvantaric period—everything from man to mite, from giant trees down to the tiniest blade of grass. *p. 63, Vol. I, 1st para.* There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

THE PRIMORDIAL FORM of every manifested thing is like that of an egg. *P. 65, Vol. I.* A *paramahansa* once wrote for the *Theosophist* an article in which he said that theosophy was that Branch of Masonry which showed the universe in the form of an egg.

THE VERBUM, OR WORD, AND ITS FORCE. All religions speak of "the Word." The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *logos.* The question is often raised, "Supposing there be such a word, wherein is its force?" H. P. B. says it is in *motion* and not in number. *Note I, p. 67, vol. I.* The Hebrew Kaballah leans more to *number,* as being the force of power of this word.

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[NOTE.—All the references are to the paging in the original edition of the **Secret Doctrine.**]

That man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he is a soul; and further that all nature is sentient, that the vast array of objects and men are not mere collections of atoms fortuitously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole. And just as the ancients taught so does Theosophy; that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience.—*William Q. Judge, "The Ocean of Theosophy," p. 2.*

The journey of thy mortal frame cannot be accomplished by inaction. All actions performed other than as sacrifice to God make the actor bound by action.—*Bhagavad-Gita, Chap. 3.*

HIDING THEOSOPHY UNDER A BUSHEL

IF there be in the doctrines promulgated through our Society any virtue or uplifting powers, they should be brought to the attention of all thinking men and women. If theosophists have themselves found any solutions of vexing problems, or any help in their pilgrimage through life, they should not pocket this great benefit and thus keep it from those whom they alone can reach; and if in such members there exists the loyalty that all true men should possess, then it is incumbent on them to not only give out to others the new thoughts they have received, but also to direct attention to the Society's work as an organized body. The crouching in idleness behind the idea that these doctrines are as old as mankind is a weak and untheosophical act. Many sincere theosophists have worked hard against great opposition and bitter ridicule for fourteen years to establish our Society on a firm basis and to accumulate a mass of literary matter upon which all can draw. For other members to use all this and then to fear the name of the Society, is cowardice. However, such weak souls will always hide their heads and cannot harm the cause.

But those who know that all over this great land are millions whose minds and hearts need just the theosophical doctrines, will hasten to spread a knowledge in every quarter, not only of theosophy, but also of where and how theosophical books can be obtained and entrance to our ranks effected. Seek no fashionable quarters; they are useless and ever limited by the small and silly considerations that govern "Society," but all over this broad country are those who care more for the light of truth than for anything social life can give. J.

(The foregoing article was first printed by Mr. Judge in *The Path,* for July, 1889.)

The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in material form to its disappearance from earth.—*H. P. Blavatsky, The Secret Doctrine, Vol. 1, p. 69.*

There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate characteristic of these both is seen.—*Bhagavad-Gita, Chap. 2.*

Egoism is the identifying of the power that sees with the power of seeing.—*Patanjali, Book II, aph. 6.*

CYCLES

(A Paper Read by William Q. Judge Before the Aryan T. S., October 22, 1889.)

IN advancing these few observations upon the doctrine of cycles, no claim to an exhaustive study of the matter is made. This paper is merely by way of suggestion.

The subject was brought before my mind by our discussion some evenings ago, when the question of the descent upon earth, or the ascent from it, of celestial beings or progressed souls engaged our attention. It seemed certain that such ascent and descent were governed by cyclic laws, and therefore proceeded in regular periods. Some sentences from the *Wisdom of the Egyptians* by Synesius, in matter furnished me by Bro. Chas. Johnston, now of India, read:

"After Osiris, therefore, was initiated by his father into the royal mysteries, the gods informed him * * that a strong tribe of envious and malignant daemons were present with Typhos as his patrons, to whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil daemons. * * *

"Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they **descend according to orderly periods of time,** for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

"For there is indeed in the terrestial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. * * This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in it appropriate place and time. * * But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is as it were expiring. * * When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things."

And in the Bhagavad Gita it is said by Krishna:

"When Righteousness
Declines, O Bharata! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move **a man with men,**
Succoring the good and thrusting the evil back,
And setting Virtue on her seat again,"
And

"At the approach of Brahma's day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahma's night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute again and again, is dissolved at the approach of that night; and at the approach of a new day it emanates again spontaneously."

In the foregoing quotations two great aspects of the cyclic law are stated.

The latter has reference to the great cycle which includes all

cycles of every kind. All the minor cycles run their course within it. When it begins a new creation is ushered in, and when it ends the great day of dissolution has arrived. In Arnold's translation of the Bhagavad Gita the beginning of this great cycle is beautifully called by him "*this vast Dawn*," and of the close he reads:

> "When that deep night doth darken, all which is
> Fades back again to Him who sent it forth."

The real figures expressing the mortal years included in this period are not given. Each Manwantara, according to the Hindus, is divided into the four Yugas or Ages, with a certain number of years alloted to each. Speaking on this subject in the "Key to Theosophy" (page 83), H. P. Blavatsky gives us a clue thus:

> "Take as a first comparison and a help towards a more correct conception, the solar year; and as a second, the two halves of that year, producing each a day and a night of six months duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, eternity. Let the sun represent the universe, and the polar days and nights of six months each—days and nights lasting each 182 trillions and quadrillions of years instead of 182 days each. As the sun rises every morning on our objective horizon out of its (to us) subjective and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the 'Cycle of Life.' And as the sun disappears from our horizon, so does the Universe disappear at regular periods when the 'Universal Night' sets in. * *"

This is about the best idea we can get of it. It is impossible for the human mind to conceive these periods. No brain can grasp 182 trillions of years, much less if quadrillions are added. Few if any persons can mentally traverse the full extent of even *a million*. But we can make an approximation to the idea by using her suggestion of dividing the year and calling six months a day and six months a night, and then extending each into what is equivalent to infinity with us, since it is impossible to seize such immense periods of time.

And carrying out the correspondence suggested by her, we have at once a figure of the inclusion of all the minor cycles, by calling each day when we rise and night when we sleep as the beginning and ending of minor cycles. Those days and nights go to make up our years and our life. We know each day and can calculate it, and fairly well throw the mind forward to see a year or perhaps a life.

A quotation from Vol. 1., at 31 of *Isis Unveiled* will give us the Indian figures. She says:

"The Maha Kalpa embraces an untold number of periods far back in the antedeluvian ages. Their system comprises a Kalpa or grand period of 4,320,000,000 years which they divide into four lesser yugas running as follows:

	Years
Satya yug	1,728,000
Treta yug	1,296,000
Dwapara yug	864,000
Kali yug	432,000
	4,320,000

which makes one divine age or Maha yuga; seventy-one Maha Yugas make 306,720,000 years, to which is added a sandhi, or twilight, equal to a Satya yuga or 1,728,000 years, to make a manwantara of 308,448,000 years. Fourteen manwantaras make 4,318,-272,000 years, to which must be added a sandhihamsa or dawn, 1,728,000, making the Kalpa or grand period of 4,320,000,000. As we are now (1878) only in the Kali Yuga of the 28th age of the 7th manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach over half of the time allotted to the world."

Further H. P. Blavatsky clearly states that the other cycles are carried out within this greater one, as at 34, vol. 1.

"As our planet revolves once every year around the sun and at the same time once in every 24 hours upon its own axis, thus traversing minor cycles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the great Saros."

Leaving the region of mathematics, we find this great period represents the extension of pigmy man into the vast proportions of the great man, whose death at the close of the allotted period means the resolving of all things back into the absolute. Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of his years brings on a minor cataclysm among men; for at the close of each one of his days, metaphorically he sleeps. And we, as it were, imitating this Being, fall fast asleep at night or after our diurnal period of activity.

We are as minor cells in the great body of this Being, and must act obediently to the impulses and movements of the body in which we are enclosed and take part.

This greater man has a period of childhood, of youth, of manhood, of old age; and as the hour arrives for the close of each period, cataclysms take place over all the earth. And just as our own future is concealed from our view, so the duration of the secret cycle which shows the length of life of this Being is hidden from the sight of mortals.

We must not, however, fall into the error of supposing that there is but one of such Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations.

The Sandhya and Sandhyhamsa referred to in the quotation taken from *Isis Unveiled* are respectively the twilight and the dawn, each being said to be of the same length and containing the same number of years as the first or golden age—*i.e.* 1,728,000. It is in strict correspondence with our own solar day which has its twilight and dawn between day and night.

In going over the figures of the four ages, a peculiarity is noticed to which I refer at present as merely a curiosity. It is this:

The digits of Satya Yug 1. 7. 2. 8. added together make 18; those of Treta Yug 1. 2. 9. 6. make 18; those of Dwapna Yug

8. 6. 4. make 18; while those of Kali Yug 4. 3. 2. sum up only 9: but if those of the grand total of 4,320,000 be added together they make 9, and that with Kali give 18 again. 18 is a number peculiar to Krishna in the Bhagavad Gita, and the poem has 18 chapters in it. If the three 18's and one 9 found as above be added together, the result will be 63, and 3x6 equals 18, and if added make 9, and 18 added gives nine. If we multiply the three 18's and 9 produced from the different ages, we get 5. 8. 3. 2. which, if treated as before, give 18 again. And in the process of thus multiplying we discover a recurrence of the three eighteens and one 9, only inverted, as: The first 18 multiplied by the second one gives 3. 2. 4., which added results in 9; 324 multiplied by third 18 gives 5. 8. 3. 2, which being added gives 18; and the product of the multiplication of 5,832 by 9, which is the result of adding the figures of Kali Yuga, is 5. 8. 4. 1, which on being added gives 18 again. Now, as the last of these apparently fanciful operations, let us add together the results gained by multiplying the figures which were obtained during the various steps we have gone through and then adding the results.

The first figures are 1x8=	8.
The second 3x2x4=	24.
The third 5x8x3x2=	240.
The fourth 5x8x4x1=	160.
These added together give	4.3.2,

which are the digits of Kali Yuga.

Now turning to *Isis Unveiled* at p. 32 of Vol. 1, we find this remarkable paragraph:

"Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle."

But in the following paragraph she declares it cannot be revealed. However, we may get some clues, for we see in the figures of Kali Yuga, 432,000, and in the great total (leaving out the Sandhis), 4,320,000. What this secret cycle is, I, however, am not competent to say. I only desire to throw out the hints.

Having thus glanced over the doctrine of the great cycle which includes all others, let us now devote a little consideration to the cycle referred to in the passages from the *Egyptian Wisdom* first quoted.

This cycle may be called for the present purpose *The Cycle of Descending Celestial Influences*. By "descending" I mean descending upon us.

(To be concluded next month.)

(The foregoing article was first printed by Mr. Judge in *The Path* for December, 1889.)

ON THE LOOKOUT

Theosophy
I, 399

A fuller report of Professor Henri Bergson's presidential address before the Society for Psychical Research discloses some curiously pregnant remarks made by the great philosopher and that it would be well for his hearers to mark, learn and inwardly digest as an alternative to the ghost hunting activities which for some inscrutable reason they seem to regard as important. A brief extract from the report is as follows:

> Then Professor Bergson went on to explain that the brain plays only a small part in the life of the mind, and said the cerebral life in its relation to the mental life was like the conductor's baton in the rendering of a symphony. **One of the functions of the brain was to limit the vision of the mind.**

Remembering the old days of the materialistic scientist—and today it is the public that is materialistic rather than the scientist—we are inclined to hold our breath at the audacity of this. A few years ago we were told that "the brain secretes thought as the liver secretes bile," and to doubt that preposterous dictum was to invite the scourge of the schools. Now we have the foremost living philosopher, hailed as a sort of scholastic avatar, who tells us that the brain is not the mind, that the brain is the enemy of the mind, and that it "limits the vision of the mind."

Professor Bergson certainly has the rights of it. But will he not presently go a little further? Will he not tell us that every thought according to its nature adds either to the opacity or to the transparency of the brain? Will he not tell us that the whole bodily vehicle, including the brain, is the creation of thought and that according to the nature of that thought the body either hides the mind or unveils it? He might go even further than this. He might tell us that the true spiritual mind is the same in all men, and that the only difference is in the texture of the medium through which it shines, just as lamps of the same power may yet seem different according to the opacity or coloring of their globes. Once recognising the power of the mind to change the texture of its medium or vehicle he might see here a process universal throughout nature, a process that has been continuous since the dawn of evolution, a process entirely subservient to the "purpose of the soul." And so he would find himself an exponent of the three fundamental principles of Theosophy, or the Unity of Life, its progress toward self-consciousness through reincarnation, and the orderly movements of nature through cyclic law—certainly a consummation devoutly to be wished.

A correspondent asks where he can find the epitaph written for himself by Benjamin Franklin, and which seems to indicate a belief in reincarnation. Here it is:

> THE BODY OF BENJAMIN FRANKLIN, PRINTER, LIKE THE COVER OF AN OLD BOOK—ITS CONTENTS TORN OUT, AND STRIPPED OF ITS LETTERING AND GILDING—LIES HERE, FOOD FOR WORMS. BUT THE WORK SHALL NOT BE LOST, FOR IT WILL, AS HE BELIEVED, APPEAR ONCE MORE IN A NEW AND ELEGANT EDITION, REVISED AND CORRECTED BY THE AUTHOR.

Every now and then we find something in modern literature that comes to us as a friendly hail from out of the darkness. Here, for example, is Mr. Stephen Graham's new book about Russia. It is entitled "Changing Russia," and it describes the author's solitary tramp through the towns and villages of the empire. He tells us that at Sukhum he met by chance Vassily Vassil'itch, one of the new *Intelligentia*, a simple and unassuming man who begged the favor of an exchange of views. Vassil'itch, it seems, had just

read the *Secret Doctrine*, and understood it, and in his enthusiasm he had sought other theosophical books but with less satisfactory results. But we will let the author speak for himself.

He talked to me of the new-formed order of the "Star in the East," which the Theosophists have inaugurated in anticipation of the coming of a new world-teacher. He regarded this with a hope and a questioning that were pathetic together. The idea of a New-one issuing forth out of all the dead history of religion and thought was much to his heart, and all his soul was hushed to hear the words of such a New-one; but his heart misgave him when he read that the New-one had been discovered in Krishna-murti, a child not yet articulate. He gave me the little blue volume "At the Feet of the Master," with real sadness. "It's all sweet and simple and regular—but without a breath of inspiration," said he. "Our precocious Russian boys of fourteen would compose more promising work, many of them."

We may fear that this sturdy old Russian still believes that the coming of the "New-one" is a part of theosophical teaching, for who is there to tell him the truth, and that there will be no "New-one" until the appointed cycles have run their course? Who is there to tell him that such a teaching is in direct opposition to the warnings of H. P. Blavatsky, whom he so reveres, that it is a vain imagination and a snare?

But what a reproach to the education—not to speak of the spiritual perception—of the West. For here we find hundreds of men and women whose intellects alone should so far suffice them that they could see the lack of inspiration so instantly detected by Vassily Vassil'itch. Let us hope that the intuition of the old Russian *intelligenta* which has already led him so far will save him from the bewilderments of those who would substitute their own astral hysterias for the Divine Wisdom.

Mr. Francis Grierson, well described as the chief of modern English essayists, has produced a little volume entitled "The Invincible Alliance." It consists of discussions of various problems of public interest, political, religious, and social, and with most of these we have no immediate concern. But there is one essay among them that compels attention. It is entitled "Materialism and Crime," and the author briefly indicates the disruptive effect of materialism upon the communities of the past. Materialism, he says, breeds crime, and crime is fatal to religion, to genius, and to philosophy. He then continues:—

We are now at the point when, leaving out many other considerations, we have to ask: Will nations be compelled to suppress materialism as they are suppressing consumption, or will the nations end in an orgy of crime?

In former times men feared a God, and when they ceased to fear they still feared death. Shakespeare makes Hamlet soliloquise about the after-life, and he frankly admits that were he assured that death ends all he would put an end to his life with a "bare bodkin."

No one can doubt the affinity existing between murder and suicide, both being in many cases the result of mingled skepticism and materialism.

There was a time when the interior value of a man was judged by his church attendance. Now this no longer matters. What does matter is the attitude of the man towards materialism, because upon this will depend his conduct and his bearing.

The one vital point to be considered is the secret conviction of the individual; what do all the millions think who jostle each other in the street every day, the soldiers, the sailors, the clerks, the stockbrokers, the lawyers, the judges who preside at great trials, the bishops and fashionable clergymen, the professional politicians, the lords and the ladies who set the fashions and who hang on the skirts of the court: what do all these people actually think about death and the after life? Have they or have they not got a conscience? Do they stand in legitimate fear of anybody or anything? If not, all alike are dangerous. An agnostic bishop is as dangerous to a community as a traitor in a high social position, and far worse than a common murderer.

A man who does not believe he has a soul is a man who does not believe I have a soul, and there is nothing to stop him but fear of the law. So long as he escapes the law he cares for no one. Why should he fear conscience if death is the end of consciousness? Christian civilization has been descending lower and lower for a period of four centuries. It used to occupy the roof of a sort of tower of Babel which looked toward the stars. There was air, space, vision. Civilisation and barbarism are now separated by a few laws,

a few conventions, one of two ideals, and a single religion. Today nothing but a hatch separates us from primitive barbarism. Underneath is the lair of the wild beast, whose growls are as audible as were those of the old Roman arena when Rome thirsted for human blood.

It must be evident to anyone who gives the subject a moment's serious thought that no sane man who is a believer in the immortality of the soul would commit a murder in cold blood. Nor would anyone who believes in a return of the dead ever think of murdering anyone. Nor is the question confined to murder: all the greater crimes are influenced more or less by a man's secret beliefs. There never was a time when so many officers in Germany and France have tried to sell their country for "a mess of pottage;" it is the spirit of materialism, which urges such people on to reap what pleasures they may before death arrives.

We may be at the beginning of a reign of a state of affairs the like of which the world has never known, a state of things which may cause a pandemonium of unrelenting fury in which all the so-called Christian nations, become materialistic at heart, after playing at hypocrisy so long, will throw off their masks and engage in an Armageddon of slaughter in which the thing called humanity will have no part, in which the total destruction of commercial rivals will be the only incentive and the only aim. And the soldiers most likely to win in the final rounding up are the Russians in Europe, the Turks in the Near East, and the yellow races in the Far East. Because these people still believe they have souls. They are not afraid to die. The materialist hates to die, although he may not fear death. His desire is to live as long as he can and enjoy all he can.

Now this is direct speech and it may be said that the minds of a good many other thinkers are travelling in the same direction. But we search in vain for any indication of a remedy. Mr. Grierson seems to have nothing to suggest. But people will not surrender their materialism merely on the wave of the essayist's wand. They will retrace their steps only on a demonstration that they are upon the wrong road. Has Mr. Grierson some alternative philosophy to offer? It would appear not. He has no *gnosis* nor even theories about one. There is indeed no remedy except Theosophy and the word Theosophy is used not so much as indicating a direct body of teaching as a mode of thought induced by demonstration and experience. Mr. W. T. Stead once said of H. P. Blavatsky that whatever we might think of the system of philosophy advanced by her it none the less remained a fact that she had made the spiritual life *thinkable* to thousands to whom it had been unthinkable. Is there anyone else of modern times of whom this could be said? Is there any other system of philosophy which by any stretch of the imagination can be said to turn the materialist into the spiritual-ist? And in the absence of Theosophy there is no destination ahead of the Gadarene swine of today except the destination of all Gadarene—the steep place and the sea.

Nothing was more repulsive than the attempt to attach a sacred significance to the Balkan war. This struggle was hailed by some of the most widely read newspapers in the world as the result of a divinely inspired ambition to rid Europe of the Mohammedan power. The frenzied ravings of Peter the Hermit were outdone by a score of writers whose ignorance of Christianity was abysmal, and as well marked as their contempt for humanity and decency.

It seems now that the "Christian" powers of the Balkans were not actuated wholly by the Crusading spirit. Since the submission of Turkey we have seen a veritable carnival of hate and bloodshed among these very powers who are evidently prepared to exterminate each other in their lust for the territory that they have filched from the Sultan. But that is by no means the worst. It is an undisputed fact that the outrages inflicted by the Christians both upon the helpless Turks and upon their own co-religionists are almost without a parallel in the history of war. The nature of these abominations is too horrible for description or even for thought. Now with the political aspect of these quarrels we have naturally no concern. But we may now advise our readers to peruse once more the article that appeared in our December issue entitled "The Coming Crisis" and written in the main by one calling himself "A Turkish Effendi." Therein will be found the explanation of many things that have now happened, and if the reader will use his intuition he may discern a forecaste of many other things that have not yet happened.